completely healed after several days, the needle is removed and replaced by an earring. There were many complaints about painful swelling of the ear lobes after being pierced. [Picture. Iron earrings. 9/10 natural size.]

Necklaces of rosin beads are one bit of jewelry which holds its own against all imported bright glass kinds, even though difficult to make and unassuming in appearance. [252] The yellow rosin of an Othonna species (called ǂgũ/s) is rubbed with the cold coals of the hearth fire. This mixture (a powder) is warmed with a burning piece of wood and kneaded with the other hand at the same time. The warm mass is rolled into sausages with the flat of the hand on a smooth surface. Little pieces are taken from these sausage rolls and formed into pills over the fire. The pills are put on slivers of wood (so that the wood goes through them) and after hardening, strung on sinew, often alternating regularly with bright stones or glass beads. The bead necklaces (called the same as the plant from which they are fashioned) are often combined to a thick bundle of chains, *//ga·/mi, which has good trading value among Hottentots. A chain which will wind ten times loosely around the neck and reach down to the breast has the value of a nanny goat. [Picture. Necklaces. Top and bottom: made of rosin. In the middle: made of ostrich eggshells.]

Imported glass beads are popular. The large-beaded necklaces are differentiated by the word !a/ms from the small-beaded ones *ga·rab. Ankle rings, *!go·ro!kxu·ib, consisting of thickset rows of little glass beads, are still occasionally worn under the skin shoes.

[253] Capitulum III

The Hottentot's Mode of Living

Great Namaland, a typical dry area of South Africa, has such scanty growth in its limited area that it cannot provide the animal world with sufficient food and water. The characteristic animals of the South African grassy plains, at the same time its most valuable wildlife, the antelopes, must roam over extensive areas just to get a meager living. Like the predatory animals, the hunters follow these herds; wherever the native has exchanged this unsettled way of life, which one day leaves him in need, the next day with a surplus, for the regulated life of a herdsman, he finds himself forced more than ever to wander, the more numerous his cattle (/go·an) become. [Picture. South African ox wagon.]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

axes, adzes and barbed spears, and beautiful skin karosses, which they exchanged for cattle. The regular price for a good milch cow, for example, was eight spears, an axe, an adze, a bag of tobacco, and a bag of dagga, while for a bull or an ox the same objects, but only five spears, were given.[1] Similarly the Naman further north bartered cattle with the OvaHerero for iron beads and weapons, and with the Bergdama for copper rings and beads,[2] while in more recent times they exchanged blankets, knives, tobacco, coffee, etc., with the Namib Bushmen for ostrich feathers, ostrich eggs, horns, and skins.[3] Nowhere is any mention made, however, of regular traders among the Naman themselves.

From the time of their first contact with the Europeans trading relations between the two peoples were also developed. The ships calling at Table Bay were ever in need of fresh meat, and this they obtained from the Hottentots in the form of cattle and sheep, giving them in return chiefly copper, iron, and tobacco, but also alcohol and other objects. In the early years of the Dutch settlement, e.g. a cow could be obtained for 3 lb. of copper plate and some tobacco, a sheep for 1 lb. of copper plate and tobacco, and a lamb for ½ lb. of copper wire and tobacco. In time indiscriminate barter for copper, trinkets and tobacco had so impoverished the local groups of Hottentots that there was little cattle to be had, and as a supply of meat was absolutely necessary to the settlement, especially for the ships calling at the Bay, exploring parties were regularly sent inland to barter with the more distant tribes. In the long run, in spite of abortive cattle raids on European farmers, the herds of the Hottentots steadily decreased, and this, together with other factors, completely broke down the tribal organization of those groups which had not saved themselves by withdrawing into the interior. It was only by entering into the service of the whites that these detribalized Hottentots were able to secure a livelihood.[4]

The general effects of contact with the Europeans on the material culture of the Hottentots may rapidly be glanced at. First there was the substitution of European goods for native products. The white man brought with him new articles of various kinds, many of which appealed to the Hottentot. At first personal ornaments, such as

[1] Roos and Marais, op. cit., 53; Wikar, op. cit., 121.
[2] Wikar, op. cit., 97; Van Reenen, in Godée-Molsbergen, *Reizen in Zuid-Afrika* II, 147; Barrow, *Travels in S. Africa*, i, 396–7.
[3] Trenk, "Buschleute der Namib," 166.
[4] Schultze, op. cit., 325 sqq.; Walker, *History of S. Africa*, 38, 40, 43 and *passim*; Hodgson, "The Hottentots in S. Africa," *passim*.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

"give Hottentot a crust of bread". In their language, also, *kahou* means "sit down"; *bou*, an ox; *ba*, a sheep; and *kori*, iron. All or most of the Hottentots living close to the Fort, like the Gorachouquas, Goringhaiquas and Goringhaikonas, now also speak Dutch, owing to their daily intercourse with our countrymen, just as some who have been with the English in Bantam can stammer out some broken English.

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TRADE.

They have no great inclination towards trade, nor do they have any traffic with other foreign peoples. Linen, wool, mirrors and bells were formerly not valued by them, but iron was, while those at Table Bay preferred copper, their principal ornament. Our countrymen who journeyed to India in 1595 under the leadership of Jan Jansz. Molenaer bartered from these people a fine ox for a bad bill-hook; two oxen and three sheep for an iron staff weighing 70 lbs., broken into five pieces; three oxen and five sheep for a crooked knife, an axe, a shovel, a short iron bolt, and some pieces of iron; and one sheep for a knife[82]). But today, grown wiser through intercourse with us, and led to this also by the abundance of such articles, they value their livestock far more highly; so that the old simplicity is no longer found amongst them. The favourite and most desired articles for which they are now willing to exchange their cattle are tobacco, brandy, beadwork and copper. The latter they particularly want, and the more yellow it is the more desirable. One can still obtain two cows for four pieces of copper, each as big as the palm of the hand; but nowadays there must also be added a little gift, generally a piece of tobacco.

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The principal wealth of the Kafirs or Hottentots lies in their cattle, and in the beadwork which they barter from our people with cattle. The Kochoquas or Saldanhars are said to have more than a thousand head of cattle and as many sheep again[82a]), all with coloured hair instead of wool.

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[82]) See *De eerste Schipvaart der Nederlanders naar Oost-Indië onder Cornelis de Houtman* 1595-1597. *I. D'eerste Boeck van Willem Lodewyckxz*, p. 8. (Werken uitgegeven door de Linschoten-Vereeniging, VII. 's Gravenhage, 1915.) Dapper's list of articles is copied verbatim from this source.

[82a]) *Sic.* Elsewhere Dapper gives the figures as 100,000 cattle and 200,000 sheep (see above, p. 23).